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Notes.

NAPOLÉON I.

Among the many books of biography of this period which have recently appeared may be particularly noted the 'Journal du Maréchal de Castellane' (Librairie Plon, 1895). The first volume, which has just been through my hands, contains a minute and careful diary kept by the Maréchal during his early career as an officer, from 1807 to the fall of the Emperor. The author's observations are the more valuable, being those of an officer constantly attached to the Emperor's staff, particularly those which cover the Austrian and Russian campaigns. His method of narration is plain and business-like, and is that of a patriotic soldier, without straining after style. His observation is keen and he does not hesitate to make pointed criticisms on the great lieutenants of the Emperor, while his account of his own deeds, although lightened with an occasional allusion to certain exploits of a gayer character, is marked by an absence of bombast refreshing enough for the period. He had also in his career the advantage of birth and family, which, with his position on the staff, gave him the *entrée* to high society and to the Court, and enabled him to add details on many social events which might not otherwise appear.

The Marshal was born in 1788, the son of Boniface Louis André, Marquis de Castellane, and of his wife Adelaide de Rohan-Chabot. His father was in 1800 and for some years after the Prefect of Pau. In December, 1804, the author entered the 1st Battalion of the 5th Regiment of Light Infantry, as a private soldier, obtaining the rank of an officer as sous-lieutenant of the 24th Dragoons in 1806. His military career practically commenced in 1805, on his being despatched into Italy, where his regiment was quartered at Modena, and he subsequently proceeded to Cremona and Milan, but he saw no active service till 1808, when he, on the point of proceeding to the Peninsula with his regiment under Junot, was attached to the staff of General Monton, then one of the aides-de-camp of the Emperor. He crossed the Bidassoa on 21 Jan., 1808, Vittoria being the first station of importance, where the author notes the deplorably bad condition and equipment of the French regiments going to the front, particularly the Irish and Prussian battalions. After the revolution in Madrid, the army, now under Murat, of whose theatrical costumes and display the author makes due note, advanced to that city. Then the riots are described, and Castellane was engaged in various military duties, including the carrying of despatches, till Savary succeeded Murat. He then rejoined Monton's division under Bessières and took part in a bloody battle before Medina de Rio Seco, where he notes the wholesale slaughter of the defeated Spaniards by the French and the indecision of Bessières, who lost his command four months later, the command being really taken by Monton and Lasalle. On this occasion Castellane speaks very forcibly of the conduct of the French rank and file during the sack of Medina, an instance of the acts which led to the frightful reprisals by the Spanish. To quote, "Cinq cuirassiers, mis en sauvegarde dans le logement du chef d'état-major Forestier, n'ont pas respecté l'hôtesse. Une femme nous racontait qu'elle avait eu à se plaindre de quarante soldats; ils étaient chargés de butin." He follows this with an astounding example of the height to which pillage was carried by detailing at Benevento the necessity of General Monton to drive with his sabre his own soldiers from the house in which he slept, which they sought to pillage by night. The author also records the pillage of Burgos, of which he was a witness, and states with frank conciseness, as an instance of the treatment of the women, "Un officier d'état-major entra dans une maison et délivra une malheureuse femme qui était au milieu de cinquante soldats. Chacun attendait son tour." As a counterpoise to the conduct of French soldiers, the summary trial and execution of a Piedmontese soldier is noted at La Cerna, for pillage, sacrilege, and insubordination.

Soult was now in command, and that marshal is the subject of grave comments, by reason of the disappearance of a large sum of money, the pro-

ceeds of sale of prizes taken at the port of Suances. The writer says pointedly that the general belief was that the money "engraissa le Maréchal." The campaign for the remainder of the year is given shortly, the author joining the Emperor in Madrid, and taking part on the staff in the laborious marches directed by Napoleon and Ney in their attempts to meet the English army, through the severe winter which caused much of the country to become a mere swamp. He returned, after a full share in the hardships of the army, to Bayonne in January, 1809, partly invalided, and arrived in Paris in April.

Late in April, Castellane rejoined the Emperor at Abendberg, there commencing the Austrian campaign, took part in the battle of Eckmühl, after which the entry into Austria is marked by much further pillage, in spite of the voluntary contributions of inhabitants. The capitulation of Vienna and the battle of Essling, with the death of Lannes, are shortly recorded, the author being frequently occupied on despatch duty, causing constant changes of scene. He ascribes much of the failure of the Austrians to their great blunder in not passing the Danube at Krems on 23 or 24 May—due probably to their great losses, nearly 22,000 men, on the 21st and 22nd at Eberesdorff and Aspern—and much of the French success to Massena, to whose personal valour he also pays a just tribute. The marshal records the frightful scenes in the hastily established French hospitals at Ebersdorff, when the vast number of patients compelled the surgeons simply to mark the places for amputations with chalk and to leave the rest to their assistants. He also gives a droll incident. Having carried despatches to Eugène Beauharnais, at Stienmanger, in Hungary, he is cross-examined by the Emperor on his return, and states his pleasure at having seen a country which was not pillaged and where the fowls and geese run about, thanks to the Viceroy's discipline. On this "Sa Majesté parut très mécontente, me tourna le dos, et rentra dans son cabinet, apparemment parce que les choses ne se passaient pas ainsi sous ses yeux."

On 19 June, 1809, General Narbonne, to whom the author was subsequently attached, rejoined the army. This able officer, whose popularity in the army was great, is noted for having been the first to adopt the mark of respect of the *ancien régime* by presenting a letter to the Emperor on his hat, an attention which was supposed to have led somewhat to his subsequent promotion. On 4 July the Maréchal left Vienna, *en route* for Wagram, having apparently, by sundry sly allusions, taken due advantage of the complaisance of the fair sex of that city, of which he, in fact, records that during the French occupation, "sur dix femmes qu'on rencontrait à Vienne, neuf étaient des dames de moyenne vertu."

Castellane terms the battle of Wagram "une des plus grandes boucheries que j'aie vu," and notes the frightful suffering of the wounded, some of whom lived six days on the field where they fell. After Wagram, the author obtained the cross with the precious red ribbon, carrying the distinction of chevalier and 2,000 francs annual pension, and was employed on despatch and inspection duty until the peace of October, when he carried despatches to the King of Holland at Loos, and proceeded to Paris.

During this campaign the Marshal records with interesting detail the life of an aide-de-camp attached to the imperial staff, composed of turns of hard riding, danger, and occasionally hardship and privation, alternated with fits of gambling and loose living. He comments on the gorgeous show and display of the younger officers, and makes fun of the strictness of the Prince de Neufchâtel, who allowed his aides only to wear red breeches as part of their uniform, and fell into a fit of comical rage when an aide-de-camp of Ney brought him, so attired, in Spain, despatches, actually compelling the officer to procure breeches of another colour before he was allowed to return to his chief.

After Castellane's return to the capital he chronicles shortly the gay life of Paris, with lively allusions to the prevailing immorality of the Court, led by the Emperor, whose beautiful favourite, Madame Gazani, a native of Genoa, is described in high terms; and notes his promotion early in 1810 to the rank of captain. In Paris Castellane remained during the imperial marriage, being present at the famous ball given by Prince Schwartzenburg, when in the terrible fever which then broke out Prince Kurakin and others lost their lives, and where he notes his first meeting with the Comte de Neipperg, the second husband of Marie Louise. He passed his time in Paris and in the country in the pursuit of gaiety and in the study of languages till the eventful year 1812.

In May, 1812, Castellane proceeded, by order of Monton, Comte de Lobau, to whom he was still in form attached, to Germany. After a stay in Dresden, where he gives his impressions of the Saxon Court, including an interesting sketch of the amusements offered by the king to Napoleon and a Pepysian disappointment in love with a Dresden belle, he followed the Emperor through Prussia. He had a laborious journey through Poland, spent partly in attending the reviews of the various army corps, and crossed the Niémen, noting the commencement of hostilities. About this time he was, in consequence of a dispute with General Monton, transferred from that officer's staff to the general staff for a time.

On 2 July, Castellane commences to chronicle the many difficulties met with in the transport of the army, the first being the scarceness of bread and of forage, even at that early date, and also the vast number of horses lost, the road at Wilna being

covered with carcases. He states the difficulty which the Emperor had personally in proceeding far on horseback, owing to his increasing stoutness, and also his annoyance at the frightful ravages committed by the French pillagers. The advance is indicated by a careful chronicle of events, not always of individual note, but of much general interest, without disguising the heavy losses of the army in the constant engagements with the Russian troops, in which the personal bravery and gorgeous displays of Murat are alluded to. The pitiable condition of the wounded in the hospitals—one at Smolensk, containing one hundred patients, being lost sight of altogether and neglected for four days—is here described. W. H. QUARRELL.

(To be continued.)

CHILDREN OF WILLIAM GRAHAM, SEVENTH EARL OF MONTEITH.

In consequence of Sir Harris Nicolas, in his 'History of the Earldoms of Strathern, Monteith, and Airth,' p. 106, having omitted to note his authority for making the statement that this earl had in 1632 six sons and four daughters, some doubt has been thrown upon the subject, especially as Douglas, in his 'Peerage,' has given an inaccurate account of the children. I send you therefore for publication a copy of the Bond of Provision granted by the earl, my ancestor, 26 June, 1632, and registered in the Books of Council and Session, 26 March, 1640, which substantiates the statement made by Sir H. Nicolas:—

Be it known to all men by these present Letters me William Earl of Stratherne and Monteith Lord Kilpont and Kilbryde etc President of His majesties Secret Council and Lord High Justice of Scotland For as meikle as it has pleased His Sacred Majesty for our further encouragement in His majesties Service by His majesties Gift under the Privy Seal of the date the day of years To Give Grant and Bestow upon me my heirs and assignees the sum of £15,000 Sterling to be paid to us furth of the First and readiest of His majesties Rents and Casualities of the Treasury Comptrollerie Collectory and Treasury of new augmentation or furth of whatsoever His majesties Taxations and Annuities Like as His Majesty by his other Gift under the Great Seal of the date the day of last bypast has ratified and approven of the former Gift and of new has disponed to us and our foresaid the Said Sum of £15,000 Sterling to be paid to us in manner foresaid As in the said Twa Gifts at more length is contained And for as meikle as We the said William Earl of Stratherne and Monteith out of the Special Care Love and Affection which we have to provide our Bairns and Children after following have resolved to Assign and Dispone to them and every one of them proportionally and to their heirs and Executors the particular Sums of money after specified and that in satisfaction to them of their portion natural Executry or other Benefit which they may fall by our death or by the death of Agnes Countess of Stratherne our Spouse Except such as shall please hereafter to provide and dispone to them or any of them as God shall offer the occasion Therefore Will ye Us to have designed and appointed all and haill the sum of £10,000 Sterling of the said sum of £15,000 Sterling to be Divided amongst our Bairns in manner following Reserving the other £5,000 Sterling contained in the said twa Gifts to our Eldest Son John Lord Grahame of Kinpont for relief of the burdens of the Estate Viz^t To James Grahame our Second Son the Sum of £3,000 Sterling To Robert Grahame our Third Son the sum of £2,000 Sterling, To Anna Grahame our Third Daughter the sum of £1,000 Sterling, To Jean Grahame our Fourth Daughter the sum of £1,000 Sterling, To Patrick Grahame our Fourth Son the sum of £1,000 Sterling, To Charles Grahame our Fifth Son the sum of £1,000 Sterling, and to Archibald Grahame our Sixth Son the sum of £1,000 Sterling, and for their Security thereof, We by these presents makes and Constitutes our said Bairns and Children respectively above nominate our very lawfull undoubted and irrevocable Cessioners and Assignees in and to the said Twa several Gifts and either of them above mentioned and that in on'e far as the same may be extended to the said Sum of £10,000 Sterling appointed to be paid to our said Bairns in manner above written and sicklike in and to all and whatsomever Warrands purchased or to be purchased from His Majesty for payment of the said Sum and direct or to be directed to His Majesties Treasurer Principall or Deputes or to the Collector of His Majesties Taxations and to all and whatsoever acceptations in the said Warrands or Precepts made or to be made upon the said Treasurer and Deputes and the Collector of the Taxation present and to come And it is our Special Will and Declaration that so soon as the foresaid Sums now destined for the use of our said Children shall be uplifted frae his Majesty's Treasurer Depute and Collector of His Majesties duties that the same shall be wared and employed to the good of our said Children upon annual rent at Ten for the Hundred and that the annual rents thereof as the same shall yearly be uplifted shall also be wared and bestowed upon a' rent to the effect the same may accrue to the said principal sums for our said Bairns farther benefit. It is always hereby declared that if it shall happen us to marry and Tocher any of our said Daughters in our own time, or to provide our said Sons or any of them with competent Provisions otherwise than by the Sums of money above specified that then and in that case the sums of money and Provisions foresaid in so far as concerns so many of them who shall be tochered and provided in manner foresaid shall accrue to us and our foresaid, and for the mair Security we are Content and Consents that thir presents be insert and Registered in the Books of Council and Session and an Decreet of the Lords thereof interponed thereto and that Letters and others needfull be direct thereon in form as effeirs, and Constitutes Mr. David Primrose Advocate our Procurator promitten de rata. In witness whereof we have subscribed thir presents with our hand written by Mr. Alexander Burnet Servitor to Sir Thomas Hope of Craighall His Majesties Advocate with our hand at Edinburgh the 26th day of Junij 1632 years before thir Witnesses Thomas Hope of Wester Grantoun, Advocate and the said Mr. Alexander Burnet Writer hereof. (Sic Subscribitor.) STRATHERNE.

Thos Hop witness

Mr Alexander Burnet witness

[Endorsed on back]. Copy Bond or Assignment of Provision by William Earl of Stratherne and Monteith In favour of the children within named Dated 26th June 1632

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R. BARCLAY-ALLARDICE.

ROUND ROBIN.—Two examples of "round robin" occur in a work written about 1659. The

first of these is in the following context: "The seamen's round robins [&c.].....have all spoken aloud.....the dishonour and damage accruing to the State and the subject by the late contract." On a future occasion I will furnish the reference. My purpose at present is to notice the extraordinary etymology for the term which has found acceptance with the Rev. Dr. A. Smythe Palmer ('Folk-Etymology') and the editors of 'Chambers's Etymol. Dict.' and the 'Encyclopædic Dict.,' not to mention Dr. Brewer ('Phrase and Fable') and others, the 'Century Dictionary' being perhaps the only authority which ignores it. Dr. Palmer bases his acceptance on a note contributed by Mr. Ed. Marshall to 'N. & Q.' twenty years ago, which repeats the statements of dictionaries now antiquated. "Round robin," says Dr. Palmer—and all the rest follow suit—is

> "a corruption of *rond ruban*, a circular band, a name given in France to the method adopted by some officers of the Government to make known their grievances, so that no one name should seem to stand first ('N. & Q.,' 5th S. vi. 157)."

On reading this, I ask: When did the "method" originate in France; and when and in what branch of the public service was it practised there?—not because it need be disputed that such a method ever existed in France, but because the notion that our people copied the "round robin" from that country is a very different thing from the mere assertion that it was French as well as English. From my introductory words it is obvious that the notion, to be of any worth, must be supported by evidence of a date prior to 1659; and it must be remembered that the English expression seems to have had its origin in the navy. I have no hesitation, however, in denouncing as the most transparent of fictions the assertion that the name *rond ruban* was given to the form in which the "officers of the Government" appended their signatures to the document setting forth their grievances—a *pièce revêtue de signatures en rond*, as a Frenchman would call it. Such a combination of words as *rond ruban* is not French, for *rond* belongs to that class of adjectives which invariably follow the noun. The rule for the place of such adjectives was enunciated by Palsgrave three hundred and sixty years ago: "We say..... a rounde cappe.....they say.....*ung bonet ront.*" This rule was not forgotten by one lexicographer—Webster—who stated "round robin" to be a corruption of *ruban rond*. Unfortunately he failed to perceive that this order of words is fatal to the silly fiction for two reasons: first, *ruban rond* would corrupt into "robin round"; and secondly, it is as unintelligible a word-combination as *bois rond* would be for a child's hoop, and therefore equally impossible.

As I have already observed, the 'Century Dictionary' ignores the sham. It offers, however, nothing in lieu thereof. Perhaps the following may be worth considering. The "rope bands" (otherwise "robands"), as they are called at the present day—short lengths of rope yarn or cord for lashing sails to yards—were formerly termed *robins* or *robbins*. "Rope bands" is a corruption. Curiously enough, Chambaud pronounces Fr. *raban* to be a corruption of Engl. *ribbon*, whereas *robins* was derived from *raban*, and has as little etymological connexion with ribbons as it has with ropes; for *raban*, says Scheler, was taken from the Dutch *raaband*, and the *raa-* in this word means a sailyard (Lat. *antenna*). This may give a clue to the etymology. But if, as Halliwell says, a small pancake is called a round robin in Devonshire, we have perhaps a better clue. This large maritime county must have been well represented in the navy; and may not the term "round robin," applied to the document, have emanated from the Devonian element, the circular disposition of the signatures suggesting a pancake?

F. Adams.

106A, Albany Road, Camberwell.

An Oversight by the "Wizard."—In chap. xiv. of Scott's 'Peveril of the Peak,' the Christian name of Whalley is given as Richard, whereas it ought to be Edward. At any rate, it is Edward on the warrant for the execution of Charles I. Noble, in his 'History of the Regicides,' and in his 'Memoirs of the Protectoral House of Cromwell,' vol. ii. p. 143, &c., has Edward. Possibly Scott may have had the Christian name of Edward's father in his mind, which was Richard. "Edward was his second son by Frances, aunt to the protector Oliver."

Francis W. Jackson, M.A.

The Italian Alphabet.—It is well enough known that the Italian alphabet contains no *y*, and practically no *h*, save for the purpose of governing pronunciation in certain cases. But it is not so generally noticed that this fact causes much corruption in the form and spelling of certain words, as well as much obscuration of their origin and meaning.

A striking illustration of this—as regards the letter *y*—is afforded by the word Desdemona, which from this cause has unfortunately lost at once its right form, its right pronunciation, and its whole meaning. This word, as is known to those who are curious in such matters, was originally a sort of transliteration of the Greek adjective *δυσδαίμων*, and it meant the unfortunate or unhappy one. But since the Italian language has no *y*, the Greek *υ*, in words formed from the Greek, is always represented in Italian by *i*. Hence in that language the word necessarily became Disdemona; and it is so spelt in Giraldi Cintio's 'Hecatomiti,' iii. 7, from which source it is believed that Shakespeare drew the material for his

'Othello.' But even when thus partially disguised, the *e* in the second syllable still remained long, and the *o* in the third syllable remained short—thus, Disdēmōna; and to this day the word is so pronounced by all Italians. But unhappily in process of time the *i* in the first syllable got corrupted into *e*, and the tonic accent got transferred from the second to the third syllable—thus, Desdēmōna, and in this way the interesting old word lost at once its true form, its true pronunciation, its whole meaning, and all trace of its origin.

Another lamentable example of the same destructive process is afforded by the word Posilipo, which, now too generally pronounced Posīlipo, was originally pronounced Posīlipo, and ought to be so pronounced, and which originally contained a beautiful meaning. The word is, of course, formed from the Greek παυσίλυπος—meaning, allaying pain or grief—such being the epithet which the Emperor Augustus conferred on his villa at this spot, in order to indicate that here no care could enter—just as the great Frederick gave the name of Sans-Souci to his favourite retreat at Potsdam. But unhappily, owing to the non-existence of *y* in Italian, the word has lost its meaning, its origin is obscured, and its pronunciation is vitiated.

Many more examples might be cited, but I shall adduce but one more, which I select because it well illustrates the confusion which is sometimes caused by the Italian treatment both of *y* and of *h*.

Visitors to Florence have often been puzzled by the name of the large theatre in that city, called the Politeama. They naturally think of πόλις, πολίτης, or some such words, and imagine that the name has some reference to the citizens, or to matters municipal, when, in fact, it only means the place where many things can be seen—a sort of theatre of varieties—and we should spell it Polytheama.

Even the little word *mito*, a myth, is shrouded in an almost impenetrable disguise by the operation of the same cause. PATRICK MAXWELL.

Bath.

LINCOLN CHURCHES.—In looking over the catalogue of MSS. in the Hunterian Library in Glasgow University building, I noted the following entry: "V. 1. 2. Holles, Gervase, Arms and Monuments in Churches of Lincoln, 1. vol. fo., sme. xvii." Lincoln antiquaries are more likely to search 'N. & Q.' than the catalogue in question for their local antiquities, so I send it you: *valeat quantum*. Q. V.

SUPERSTITIONS OF CORNISH FISHERMEN.—During my holidays this year I had some fishing on the South Cornwall coast; and one day, sport being poor, we changed our fishing ground, only to find the choice spot my men wished to take up occupied by another boat, in which there were two of their neighbours. We were not far from land, whence came reports of "the frequent gun," partridge shooting having commenced. My two hands were hampered by the propinquity of the other boat, and one said to me, "I can make they chaps hâl up and go in five minutes." With this idea, he called out, as a gunshot was heard from the shore, "D' ye yur 'um in there? They 'm shooting rabbits. *Rabbits*, I tell 'ee!" with much emphasis on the word and a mischievous grin on his face. Then, turning to me, he explained that the local fishermen have such fear and abhorrence of hearing the name of the rabbit mentioned while they are afloat, that if a pilchard-driver were going out for the night's work, and anybody aboard should drop the dreaded word, the crew would put the boat round at once, and make for harbour as fast as they could, "for fear of what might happen to them." Sure enough, it was not five minutes before our rivals—stout, well-to-do, youngish men—wound up their lines and took their departure, my men ostentatiously displaying to them every fish we caught—and we were taking mackerel fast just then. I was assured that not long before a fisherman had found a rabbit caught in the pilchard net he had spread to dry in a field. Without daring to touch the animal, he had bundled the net, rabbit and all, into his cart and driven home. Then he called his wife to take the unlucky creature out, which she did in his absence, and gave it to a boy, with strict instructions to carry it out of the town, and set it at liberty unharmed. Another man, finding a hare caught similarly in his net, cut out a piece of it to allow the animal to escape, and mended the net with new twine, because he would not go to sea with a net that bore any taint of the hare. My informants plumed themselves upon being free from such beliefs. A generation ago it was regarded as most unlucky to mention the word "church" in a Cornish fishing-boat; and when a man wished to mark by a church tower, which is often necessary, he was careful to call it *clecta*. W. H. Y. W.

ST. GILES AS PROVOST OF ELGIN.—

3 October, 1547. "Ye q'lk day, ye haille communalie hes electit and menit Santte Geill, ye Patrone, Provost for ane yeir next to come."—'Elgin Burgh Records,' cited in 'Documents relating to the Province of Moray,' ed. by E. Dunbar Dunbar, 1895, p. 1.

WILLIAM GEORGE BLACK.

Glasgow.

"TO WORSEN."—This verb to *worsen*, especially in a transitive sense, is so rarely used that one almost doubts whether it is current English, although it would often be preferable to either "impair" or "deteriorate." To *worst* is well established in the special sense of to "overcome," to "get the better of," and its use has, I think, increased of late among the illiterate when sharp

practice is in question; but I do not know that I ever heard *worsen* employed by uneducated people. In the October number of the *Nineteenth Century* (in an article on 'The Massacres in Turkey') Mr. Gladstone writes, "but worsens the general position." The word could not well have been avoided, save by a circumlocution.

HENRY ATTWELL.

Barnes.

THE "CABBAGE SIDE" OF STREETS.—Everybody must have noticed that in all large towns, and it may be in small towns also, in the good streets the shops on one side are, on an average, commonly, if not always, better than on the other side. Thus, in London, the shops on the east side of Regent Street are, on an average, still distinctly better than on the west side, although these latter have greatly improved of late years. In New Bond Street it is also the east side; in Oxford Street it is still the north side; in the Strand the south side; though in the first two of these three streets the inferior side is, as in Regent Street, distinctly levelling up. Now it is to these worse sides that I give the title of "cabbage side," and many of my friends must have heard me for years make use of it. I do not pretend to have invented the expression, however; I have merely extended the use of it. Some thirty or forty years ago (I speak from my own remembrance), and I dare say long before, and even a few years later, the south side of Oxford Street—or, at any rate, that part of it which is to the west of what is now generally known as Oxford Circus — was called "the cabbage side of Oxford Street"; and there was, indeed, some reason for the appellation. For from the Circus, running westward, there was on the south side a line of costermonger carts or stalls, at which fruit and vegetables were sold.

All that I have done, therefore, has been to extend to other streets a term that was once commonly applied to a part, at any rate, of the south side of Oxford Street. I find the term convenient, for one cannot always remember which points of the compass the sides of a street face.

F. CHANCE.

Sydenham Hill.

"OLD TABARD INN."—The following is a cutting from 'Potter's Almanack,' Stamford, 1896:

"The first Tabard Inn in Southwark High Street, between London Bridge and St. George's Church, was erected very early in the fourteenth century, the site having been purchased in the year 1307 by the Abbot of Hyde. It became the resort of pilgrims to the shrine of St. Thomas of Canterbury, which pilgrimage is supposed to have taken place in 1383, and has been immortalised by Chaucer in his great uncompleted poem, written five hundred years ago. The original inn was in existence in the beginning of the seventeenth century, though subsequently it was renovated and altered; but in 1676, during a great fire in Southwark, which at one time threatened to rival the great fire of London, necessitating the pulling down of some six hundred houses in order to arrest the progress of the flames, a great portion of the inn was destroyed. After its re-erection, 'Tabard Inn,' or 'Talbot Inn,' as through some strange error it was renamed, became the resort of carriers, and remained in existence till the year 1874, when it was demolished, though long before this it had suffered so much at the hands of the builders, to adapt it to more modern requirements, that to a large extent all features of interest had been destroyed."

CELER ET AUDAX.

"FAIR" AND "VAIR."—I am often sorely puzzled to know what writers mean. In 'N. & Q.,' *ante*, p. 332, there is a note which seems to mean that the E. *fair* is derived from the French *vair!* Let us be thankful that MR. BRADLEY did not get this information in time for insertion in the 'New English Dictionary.' And we are referred to Richardson and Skinner (!) for the etymology of *fair*, which, by good luck, they give quite correctly. And we are told that the A.-S. *fæger* is "a very long way off from *fair*," which is news to those who know how the A.-S. word was pronounced.

WALTER W. SKEAT.

MOTTO: "LOYAL AU MORT."—"Loyal au mort" is one of the mottos of Adair (Baron Waveney), and of Loftus (now Marquis of Ely); it is the motto of Drummond (Innermay, Scotland), of Loftus (Mount Loftus, co. Kilkenny), and of Lyster (Rowton Castle, co. Salop), according to Burke's 'General Armory,' third edition, 1844. How is *au* instead of *à la* to be accounted for? In the case of the Marquis of Ely, Debrett's 'Peerage' of 1881 has "Loyal à la mort."

ROBERT PIERPOINT.

St. Austin's, Warrington.

A MONUMENTAL INSCRIPTION IN JAMAICA.—The *Standard* of 2 Oct. has the following letter from Mr. J. Erasmus Owen, of Powysville, St. Andrew, Jamaica, which cannot fail to prove of interest to many of your readers:—

"SIR,—Within a stone's throw of my place, and surrounded by old walls, is an unused burial-ground, and amongst a very few remaining tablets I copied the following: 'Here lieth interred the body of Mr. George Bennett, who came here as soldier under General Venables the 10th day of May, 1655, and one of the first settlers. He was of a Dorsetshire family.' The Island of Jamaica has passed through so many vicissitudes since the time of General Venables (who fought and beat the Spaniards), that I thought it might be interesting to any of the late Mr. Bennett's people to know that I am just about planting an ornamental tree at his head, in honour of his having taken part in the struggle which added this 'Isle of Springs' to the British Dominion."

THOMAS BIRD.

Romford.

WATTS'S PRINTING OFFICE, LITTLE WILD COURT, DRURY LANE.—Passing through Macklin Street, Drury Lane, a few days ago, I was surprised to find still in existence a solitary house, now in the

occupation of Messrs. Hieatt & Son, fruit salesmen, which I identified many years ago as Watts's printing office (formerly in Little Wild Court), where Franklin, as he relates in his autobiography, worked on his first arrival in England. I have intimated to my friend Mr. Philip Norman that the house was not unworthy of illustration by his skilful pencil; and as it may not remain much longer, I thought that some of your American readers might like to have an opportunity of seeing the house where Franklin worked before it was pulled down. There is a tradition that Franklin worked at Nos. 74, 75, Great Queen Street, now Messrs. Cox & Wyman's, but this is excluded by the terms in which Watts's premises are described in the autobiography. JOHN HEBB.

Queries.

We must request correspondents desiring information on family matters of only private interest to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WALTER MAP.—Plain surnames of this kind not being common, or even known in the twelfth century, either among the Normans or the Welsh, it becomes a matter of interest to ascertain the origin of the surname of this versatile Welshman. Now, since many Walters in the twelfth century were archdeacons of Oxford, such as Walter Calenius, Walter of Coutances, and our author, while he of Coutances was appointed to the office in 1183, in which he was probably succeeded in 1196 by Walter Map, may not the surname Map have been adopted by the Welsh archdeacon as an equivalent to junior, without in any way inferring that the Welsh Walter was the son of him of Coutances? To this day in Wales the word *map* is used in the sense of junior among members of a family. If John Jones have a son of the same name, the latter is known as John y Mab, *i. e.*, John the son, or junior. T. EVAN JACOB.

BEDD EMLYN.—On Philip & Son's map of North Wales, from the Ordnance Survey, occurs a circular mark with the inscription "Bedd Emlyn." The county is Denbigh, and the site of the *bedd* is, by the map, five miles south-west from Ruthin.

In Lewis's 'Topographical Dictionary of Wales' (ed. 1845, vol. ii. p. 249, &c.) it is stated that "In the township of Maestyddin is a large tumulus, on the summit of which was an upright stone, upon which was inscribed, in Saxon [Saxon?] characters, 'Aemilini Tovisac': the stone has been removed from its original situation, and is now in Pool Park" (an estate in the neighbourhood—Pray whose?). Now, as to the meaning of name and inscription—for I infer that they are connected and that the *bedd* is the tumulus on which the stone originally stood—"Bedd Emlyn" is, I suppose, the "grave of Emlyn," while the inscription on the stone, "Aemilini Tovisac," means—what?

A learned Cymric scholar writes: "'Aemilini Tovisac' is evidently an archaic spelling of Emlyn Tywysog, which means 'Prince Emlyn.' But who could this prince be? Would Emlyn be derived from *Am-lyn*, which means around about a pool?" If so, then Emlyn (in this instance) is not a personal name, but the name of a locality, and the inscription may be read, or rather understood, thus: This stone is raised to the memory of the Prince (*Tovisac*) of Pool-land (*Aemilini*, from *Am-lyn*). Here I will mention that "Pool," the park, is not very far off. But the inscription may be, as to language, composite—Latin and Cymric, even if the letters are Saxon. If this is the case, may we not consider Aemilini to be the genitive singular of Æmilinus, and *lapis* as understood? If so, we have "Lapis Æmilini Tywysog," that is, "The stone of Emlyn, prince," and so we get back to "Prince Emlyn." But I merely conjecture. What is the fact? Surely the inscription has not escaped the expert? What has he to say of it, and of Emlyn the mysterious? A.

INCREASE IN HUMAN BULK.—Do the measurements, &c., taken from ancient armour lead in any way to the inference that increase in the body-bulk of men has taken place within the more recent historic periods? M. B.

ARMADA CHESTS.—At the Albert Museum, Exeter, an old iron chest is shown, and described as a "treasure chest, said to be one of many taken from the wreck of the Spanish Armada"; and at the North Devon Athenæum, Barnstaple, a chest, similar, but more elaborately finished, is exhibited, to which some persons assign the same origin. The story told is that a large number of Armada chests were stored in the Tower of London, and that these were distributed among the custom-houses of the country. I should be glad to know whether there is any truth in this story, and if there is, when the distribution was made, and where a list of the custom-houses to which they were sent could be seen. QUÆRENS.

"NOBODY'S ENEMY BUT HIS OWN."—In Francis Osborne's 'Advice to a Son,' edited by Judge Parry, just issued by Mr. Nutt, I read concerning Ignorance that she is of "so sheepish a Nature, as she is no Bodies Foe but her own." Is this the earliest instance of the use of this phrase, familiar in modern use? H. T.

"THE SCOTS BOX."—There is in the possession of a friend of mine a massive oak chest, measuring some sixteen inches in width, ten inches in depth, and two feet in length. The lid bears upon its surface some stamped brasswork, simple but beautiful in design. In the centre of this brass-

work is a small plate with this inscription graven upon it :—

This is The Anciene
Scots Box That was founded
In ye year of our Lord 1611 In The
Reign Of King James The Sixth Of
Scotland And The First Of England
Psalm The 133
Behold How Good A Thing It Is
And How Becoming Well
Together Such As Brethen And
In Unitie To Dwell.

The chest has three locks, one of which is modern. At the back of the chest is 1713 studded in brass nails, doubtless the date of the chest's refounding. The whole is a beautiful piece of work, and although the owner is an architect no attempt has been made at restoration. Is there any history attached to this box? Any information concerning it will be welcomed. ETHERT BRAND.

93, Barry Road, Stonebridge Park, N.W.

GALLERIES IN CHURCH PORCHES.—The parish church of Weston-in-Gordano, Somerset, possesses a very interesting feature, viz., a gallery inside the south porch and over the entrance to the church. Access to it is obtained by a stone staircase in the eastern wall of the porch. The gallery is of oak, about four feet wide, and extends across the breadth of the porch. The neighbouring church of Clapton formerly possessed a similar gallery; the stone corbels which supported it still remain, as does the stone staircase in the wall which led to it. I am told that there was also a similar structure in the parish church of Clevedon, about three miles distant. To what purpose were these galleries applied? THOS. BIRD.

Romford.

EPISCOPAL DEANS.—Richard Rogers, Suffragan Bishop of Dover 1568, became (the third) Dean of Canterbury, 1584–97, and was buried in the Lady chapel of the cathedral at his death, 1597. Are there other instances of episcopal deans since the Reformation? ARTHUR HUSSEY.

Wingham, Kent.

ANECDOTE OF LOUIS XI.—A story is told of some state official of Louis XI.'s taking for his device a representation of himself sitting on the top of fortune's wheel; upon which the king advised him to fasten the wheel with a strong nail, lest another turn of it should send him back to his old obscurity. Who was this official; and where is the story told? P. S.

LORD HOWARD OF EFFINGHAM.—In a notice of Oman's 'History of England' which appeared in the *Athenæum* of 15 June, 1895, the reviewer, speaking of the defeat of the Armada, wrote: "Mr. Oman should not have repeated the utterly discredited statement that Lord Howard of Effingham was a Roman Catholic." Can any one tell me where to find confirmation of the critic's remark? If the Lord Admiral were indeed a Protestant, the sooner we make the alteration in our text-books the better. SCHOOLMASTER.

DEATH CUSTOM.—Mr. Edwardes, author of 'Sardinia and the Sardes' (1889, pp. 116, 117), tells his readers that in ancient times it was a custom with Sarde sons and daughters to release their parents from the cares of this life when they became infirm. "So recently as the middle of the last century," he says, "there is tradition of the lingering of this abominable habit in Sardinia." Where is absolute proof of the late survival of the practice to be obtained? There is only too much reason to believe that in England the final agony is sometimes shortened by taking away the pillows of the sufferer, or by lifting him out of bed, with the well-meant intention of ending his vain wrestling with death. But can it be that the still more barbarous usage of destroying the decrepit was in force among so-called Christians in Europe in the eighteenth century? G. W.

THE STYLE "SIR" APPLIED TO A CLERGYMAN.—After an examination of a number of ancient records, I have formed (pending the receipt of further information) the opinion that the style "Sir," when it occurs in documents from the Reformation to the early part of the seventeenth century, indicates that the clergyman to whose name this word is prefixed was a priest who had been ordained under the ancient Catholic Ordinal, as distinguished from the ministers who received their ordination under the new form. Several circumstances appear to point to the correctness of my conclusion. Am I right or wrong?

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

FULHAM TAPESTRY.—In the *Gentleman's Magazine*, October, 1753, there is a reference to the Princess Dowager of Wales visiting "the manufactory of tapestry at Fulham, carried on after the manner of the Gobelins at Paris." H.R.H. is said to have expressed "great satisfaction at the performance of the Sieur Parisot, the manager, and her design to encourage so national an undertaking." Some account of this factory would be interesting. W. ROBERTS.

Carlton Villa, Klea Avenue, Clapham Common.

BROCKBURN FAMILY.—In the genealogical account of the Seymours, Dukes of Somerset, in Collins's 'Peerage' (Brydge's edition, 1812), vol. i. p. 147, mention is made of "Margaret, daughter and heir of Simon de Brockburn, of Brockburn, in the county of Hertford, by Joan, sister and heir to Sir Peter de la Mare, knight." Will any reader kindly give me some information as to the family history of these ladies? E. E. DORLING.

The Close, Salisbury.

PETER OF COLECHURCH.—In the crypt of the chapel dedicated to St. Thomas of Canterbury which stood on old London Bridge were found, when the bridge was taken down in 1832, the bones of the architect, Peter of Colechurch. Can any of your readers give the information as to where his remains were removed? Is it known what other works he erected besides London Bridge, which he rebuilt of timber in 1163?

CHARLES GREEN.

20, Shrewsbury Road, Sheffield.

SARDINIAN MADONNA.—Where can a good account of the Madonna del Mateno, otherwise the Twirling Virgin, mentioned in 'Sardinia and the Sardes,' be found? In speaking of it Mr. Edwardes says (p. 240), "We were a week too late for it, I am sorry to say, else we might have seen the Madonna of Foni pirouette in public." Is there any book, in English, French, or German, giving a description of the mechanical images and related contrivances used in the religious worship of the Christian churches? G. W.

"TO WALLOP."—This verb, in the sense of to beat or thrash, is common in the northern counties and also in Scotland. Hensleigh Wedgwood says that "the use of *wallop* in low language, in the sense of beating, seems to be taken from comparing the motion of the arm to the action of water dashing to and fro [*cf. pot-walloper*, one who boils a pot]. Norm. *vleper*, to thresh (*vosser*)." Dr. Charnock, in 'Verba Nominalia,' assigns a different origin to the word. He says that Mr. John Gough Nichols derives the word from an ancestor of the Earl of Portsmouth, one Sir John Wallop, K.G., who in Henry VIII.'s time distinguished himself by *walloping* the French. Dr. Brewer, in his 'Dictionary of Phrase and Fable,' gives the same derivation, and says that Sir John was sent to Normandy to make reprisals, because the French fleet had burnt Brighton. Is there any reliable evidence that the word so originated?

F. C. BIRKBECK TERRY.

[The use of this word is not confined to the districts named.

"TALOS."—Can any one explain this word? In 1474 two men were fined at Fulham because they were "commonly wont to convey privately and keep safe all in their houses, and to play at talos and other illicit games at a time when they ought not." Surely it had nothing in common with "heads and tails." CHAS. JAS. FÈRET.

49, Edith Road, West Kensington, W.

"FEAST OF THE LORD MALLARD."—Can any of your readers explain the meaning of the "feast of the Lord Mallard" referred to by Bishop Heber? It appears to be peculiar to All Souls' College, Oxford, and includes a torchlight procession over the roof of the library. A. F. T.

Replies.

RHYMING LINES IN THE LATIN CLASSIC POETS.

(8th S. x. 257.)

In reply to MR. WALFORD'S question with reference to the rhyming lines in the Latin classic poets, it is quite safe to assert that examples of this sort are so numerous as to prove that this ornament was (unlike quantity) native to Latin, though of later and more hardy growth. Numerous examples of this description are quoted by Schuch and Archbishop Trench. The instances given by the former are particularly numerous from Ennius, Lucretius, Virgil, Ovid, Horace, Martial, Lucan, and Claudian. He also draws not a few Greek instances from Homer and from the Greek tragic and comic writers. At the same time it is probable that these ornaments, though "accepted," were not sought after by the generality of Latin poets. I believe that the best book which deals with the slow process of development of rhyme and accent is the 'De Poesis Latinæ Rhythmis et Rimis' of Theophilus Schuch, though whether this book is still to be procured I do not know.

CECIL WILSON.

Weybridge.

In addition to those cited by your correspondent, I beg to call his attention to the following:—

Flagitat. Et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant.
'Æn.,' ii. 124, 125.

Sæpius Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Ibid., 456, 457.

Haud aliter terras inter cœlumque volabat,
Litus arenosum Libyae ventosque secabat.
Ibid., iv. 256, 257.

Ducere dona jube. Cuncti simul ore fremebant
Dardanidæ, reddique viro promissa jubebant.
Ibid., v. 385, 386.

His amor unus erat, pariterque in bella ruebant;
Tum quoque communi portam statione tenebant.
Ibid., ix. 182, 183.

Præcipitant, omnis campis diffugit arator,
Omnis et agricola, et tuta latet arce viator.
Ibid., x. 804, 805.

Also in Horace, in addition to the example cited by MR. WALFORD, let him see

Non satis est pulchra esse poemata; dulcia sunto,
Et quocunque volent animum auditoris agunto.
'Ars Poetica,' 99, 100.

Multa recedentes adimunt. Ne forte seniles
Mandentur juveni partes pueroque viriles.
Ibid., 176, 177.

For examples of rhyming lines in Homer, see

οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι.
'Il.,' ix. 389, 390.

κείμενον ἐν κλισίῃ, θρασυμήδεος ἱπποδάμοιο,
χαλκῇ παμφαίνων· ὁ δ' ἔχ' ἀσπίδα πατρὸς ἑοῖο.
'Il.,' xiv. 10, 11.

And a triple rhyme :—

ἄστεος αἰθομένοιο, θεῶν δέ ἑ μῆνις ἀνῆκεν·
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν·
ὣς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν.
Ibid., xxi. 523–525.

Also

εἰ γὰρ ἐπ' ἀρῇσιν τέλος ἡμετέρῃσι γένοιτο
οὐκ ἄν τις τούτων γε ἑὰ θρόνον Ἠῶ ἵκοιτο.
'Odyss.,' xvii. 496, 497.

In Homer there are also examples of rhymes, or jingles, occurring within one and the same line, thus :—

τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε.
'Iliad,' xix. 47.

And

δῶρα δέ τοι θεράποντες, ἐμῆς παρὰ νηὸς ἑλόντες.
Ibid., 143.

PATRICK MAXWELL.

Bath.

BALLADS OF THE NORTH OF SCOTLAND (8th S. x. 215).—As 'The Baron of Gartlie' is a "modern antique," it will not be found in many collections of Scottish ballads. In 1823 Alexander Laing published it, at Aberdeen, as a genuine old ballad, in a scarce little volume called 'The Thistle of Scotland.' I have also a book containing a large number of cuttings from the *Express*, which is, I believe, an Aberdeen paper, and which some years ago printed a series of ballads connected with that town and its neighbourhood. Amongst these is the 'Bauld Baron of Gartly.' From a prefatory notice, it appears that the author of the ballad was the Rev. William Robertson, of whom the following short memoir is given :—

"He was born at Kirk-style of Gartly, in the latter years of the last century, his father being a pendicler or small tenant there at that time. Having been through a regular training for the ministry with considerable distinction, he took up his abode at Edinburgh about the year 1803. As this period he appears to have cultivated the muses with much success, and according to this manuscript, the 'Baron of Gartly' was written there in the year 1811. About the year 1815 he was settled as minister of the parish of Carmylie, in the Presbytery of Arbroath, where he spent the remaining years of his life, dying about the year 1834."

The manuscript to which reference is made in this extract was furnished to the editor of the *Express* by a gentleman who also sent several other unpublished songs and ballads by Mr. Robertson, which were printed in subsequent numbers of the journal. Among them, however, I cannot find 'Auchanachie Gordon,' which may have been written by a different author. I do not think it is traditional. The *Express* also refers to a beautiful poem, called 'The Hope of Heaven,' written by Mr. Robertson in his later years, and printed with a biographical notice of the author in the *Scottish Christian Herald* for the year 1840. G. S. F. might perhaps obtain further information regarding these Aberdeenshire ballads by applying direct to the editor of the *Express*.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

"QUINE" (8th S. x. 274).—The 'Grand Dictionnaire' of Napoléon Landais says :—

"Quine.....terme de jeu, au trictrac, au loto, etc., deux cinq, et généralement cinq numero pris et sortis à la fois d'une loterie."

Landais adds in the *complément* :—

"Proverbialement *C'est un quine à la loterie*, se dit d'un avantage qu'il est très-difficile d'obtenir.—Au loto, *quine*, cinq numéros gagnant ensemble sur la même ligne horizontale."

Chambaud's 'French-English Dictionary' (1815) does not give the word in the singular, but says, "Quines [terme du jeu de trictrac, deux cinq], two cinques, two fives." Boyer's 'French-English Dictionary' (1728) says, "Quines, Two Cinks, or Fives at Dice." The word *quine* is obviously derived from the Latin *quini*, which, as well as *quinque*, is properly translated *cinq*.

The Latin distributive numerals denote numbers regarded as constituting groups, each group being treated as a unit; and these Latin numerals may be translated in various ways: as *bini*, two each, two together, two by two. They are also used to give a plural signification to those substantives the plural forms of which have otherwise a singular meaning: as *bina castra*, two camps. *Duo castra* would be two forts (see Smith and Hall's 'Grammar of the Latin Language,' third edition, 1868, sec. 71).

As to the chances of throwing two cinques (or any other of the doubles) at dice, the odds are thirty-five to one against it.

ROBERT PIERPOINT.

St. Austin's, Warrington.

USHER (8th S. x. 294, 345).—MR. WARREN lays himself fairly open to the retort that an assistant master is called a doctor because he *is* a doctor, i.e., in the simplest sense of the word, a teacher. This may not close the question as to doctor, but it leads up to my contention that the business of master, usher, doctor, or whatever he may be called, is to *teach*, and that such incidental duties as MR. WARREN suggests are not quite enough to account for the name "usher." MR. WARREN is thinking of a modern Board school, as his allusion to the policeman shows. Here the usher whom he supposes might find a proper place; yet I have never heard that even in these an assistant is specially told off for such work, and truly I do not think it would have been contemplated by our founder. The under master would have to

keep an eye on the boys, that they did not shirk out, of course, but so would the head master. Every master has to be wide awake for discipline. As to the "admission of folks on business, the introduction of strangers," it sounds like a joke. Assuredly he would not have much to do in this direction. An intending visitor, unless he were a very great man indeed, would be curtly dealt with by the college porter at "outer gate." For roll-calling and the answering of any casual summons at school door, I have little doubt that from the first one of the senior boys was deputed in rotation, as in my own day; and, by-the-by, this officer also was called *ostiarius*. It remains that Wykeham's *ostiarius* (under master) was not a mere drudge, like a modern usher, but a man of authority, like the first lieutenant on a man-of-war, "filling the head master's place in his absence," according to the words of the statute. I do not think that Wykeham would have assigned to him a name which might sound degrading, unless it had been conventional. What we want is earlier evidence of the use, and this we can scarcely hope for.

MR. WARREN adds that his view is proved by the Scotch *janitor*. To my thinking, the word is merely an equivalent translation of *ostiarius*, and carries us no further than we were before.

C. B. MOUNT.

DEMOSTHENES (8th S. x. 277).—Provided that the well-known 'Index in Oratores Atticos' is a complete one, the word *ῥητορευμένον* is not in Demosthenes; nor is it in Isocrates; nor can I meet with an instance of its occurrence, so far as I have been able to examine. The verb occurs in Isocrates (p. 425 D), 'Ep. at Myt.,' *πολιτεύεσθαι καὶ ῥητορεύειν*; in Appian, 'B. C.' ii. 2, of Cicero, *ἀνὴρ ἥδιστος εἰπεῖν τε καὶ ῥητορεῦσαι*; in Diogenes Laertius of Socrates (i. 4), *πρῶτος ῥητορεύειν ἐδίδαξε*. But I question the existence of such a form as *ῥητορευμένον* in classical Greek, because all verbs which begin with *ῥ* take epsilon for their reduplication, not *ῥε* (Rutherford), as *ῥίπτω ἔρριμμαι*, from which *ἔρριμμένος*. I am aware of the exception in the form *ῥερυπωμένα* ('Odyss.' vi. 49), which is excusable for the sake of the metre; but this, as the scholiast observes, *κοινότερον ἐρρέθη· τὸ γὰρ Ἀττικὸν ἐρρυπωμένα*.

ED. MARSHALL.

CHANGES OF NAME (8th S. x. 274).—MR. PHILLIMORE'S book will be of great utility. Does he intend to include the assumption of additional names? He does not say so.

C. E. GILDERSOME-DICKINSON.

Eden Bridge.

THE SHIELD FOR WIVES (8th S. x. 95).—After perusing some of the authorities on heraldry respecting the above subject, it is exceedingly difficult to arrive at any definite conclusion, the information given being vague and indefinite. If Y. means by the word "authority" some Act of Parliament or decree issued by the Heralds' College giving permission to married women to use or prohibiting single women and widows from using the formal triangular crestless shield, I have failed to find any trace of such a law or order until the year 1562. In early times all ladies of rank (married or single) bore shields on their seals, and Mr. Laing's Catalogue contains numerous examples of women's seals between the years 1094 and 1649, but the lozenge is conspicuous by its absence. It would appear that this practice was the result of custom which grew up as the use of arms became more general.

Examples of the lozenge are found in England as early as 1350–60, and in Scotland about 1490, though the general use would be at a later date. The following decree may to some extent explain what one author designates the universal and another the modern practice or rule, that unmarried women (the sovereign alone excepted) should carry their arms in lozenges without crests. At a chapter of heralds held at the Broiderers' Hall, London, 1562, it was enacted:—

"That noe inheritresse, maid, wife, or widow, shall beare or cause to be borne any crest or cognizance of her auncester but as followeth. If she be unmarried to beare in her ringe cognizances or otherwise the first coat of her auncesters in a lozenge, and during her widowhood to use the first coat of her husband impaled with the first coat of her auncester, and if she be married with any that is no gentleman, then so to be exempt from this conclusion."

Some few instances of ladies bearing crests in later times are to be found, but it is held by all heralds that a woman is not entitled to bear one; the reason assigned for this is that no woman would have availed herself of their primary use. The readers of 'N. & Q.' will be interested if some contributor will unravel this knotty question.

JOHN RADCLIFFE.

MONUMENTAL INSCRIPTIONS IN PARTIBUS TRANSMARINIS (8th S. vi. 343; vii. 169).—Add to this list:

Canada, Old Niagara.—*Miscellanea Genealogica et Heraldica*, Second Series, v. 373.
Palermo.—*Ibid.*, 327, 337.
Wiesbaden.—*Ibid.*, 14, 24.

GEORGE W. MARSHALL.

MOTTO ON SUNDIAL: "SICUT UMBRA DIES NOSTRI" (8th S. ix. 445).—This motto is taken from Job (Vulgate) viii. 9. The verse is: "Hesterni quippe sumus, et ignoramus quoniam sicut umbra dies nostri sunt super terram."

ROBERT PIERPOINT.

St. Austin's, Warrington.

This is the Vulgate rendering of Job viii. 9: "Quoniam sicut umbra dies nostri super terram." The translation of Psalm cxliii. 4 is similar to it: "dies ejus sicut umbra prætereunt."

ED. MARSHALL.

"BEVELLER'S BOY": DICTIONARY OF TRADE TERMS (8th S. x. 136).—Perhaps 'The Commercial Dictionary of Trade Products, Manufacturing and Technical Terms,' by E. J. Simmonds, Routledge, 1867, may answer MR. PARISH'S purpose.

EVERARD HOME COLEMAN.

71, Brecknock Road.

FOOLSCAP (8th S. ix. 327, 373, 431; x. 62).—In the 'Encyclopædic Dictionary' it is stated that the watermark of a fool's cap and bells was superseded by a figure of Britannia.

CHAS. JAS. FERET.

"COCKTAIL" (7th S. xii. 306).—The 'N. E. D.' tells us that the origin of this slang word "appears to be lost." The following extract from the *British Medical Journal* professes to have discovered it:—

"Doctors have sometimes been accused by the more intemperate among the advocates of temperance of fostering drunkenness. Now it would appear that the medical profession is to have the invention of that questionable American institution, the 'cocktail,' fathered upon it. A New York newspaper has unearthed the following explanation of the term from 'an ancient print.' The old doctors, it is there stated, had a habit of treating certain diseases of the throat with a pleasant liquid, applied with the tip of a long feather plucked from a cock's tail. In time this liquid came to be used as a gargle, the name of 'cocktail,' however, still clinging to it. In the course of further evolution the gargle became a mixture of bitters, vermouth, and other appetisers, and finally developed into the beverage so highly esteemed by the patrons of American bars. We are not told the composition of the 'pleasant liquid' used by the old doctors, from which the 'cocktail' is said to be derived; but it is pretty safe to assume that, like the name of the famous steed Alfana, which according to the French etymologist came from *equus*, it has in the course of its descent *bien changé en route*."

W. A. HENDERSON.

Dublin.

'ANECDOTES OF BOOKS AND AUTHORS' (8th S. x. 336).—The story of the clergyman who ordered 35,000 copies of his sermon to be printed is told in full by Beloe in the 'Sexagenarian,' vol. i. pp. 148–150. The name of the clergyman is not given, but the printer was, I feel sure, not Rivington, but Bowyer, as stated by Beloe. Beloe is not always to be relied on, but in this instance I have more than one reason for thinking he is right.

F. NORGATE.

The "original of the anecdote of the clerical author who thought 35,000 copies of his sermon would be required, as there were 10,000 parishes in the kingdom," &c., will, unless my memory deceives me, be found in the Rev. William Beloe's 'Sexagenarian; or, Recollections of a Literary Life' (London, 1817). Unfortunately I have not the book at hand to refer to, and cannot therefore cite the page. But I do not think the worthy author ordered so many as 35,000 copies of his sermon to be printed. According to my recollection he calculated that of every three clergymen one would purchase a copy, and that it might be expected that one layman in each two parishes would do the same.

RICHD. C. CHRISTIE.

The story of the 'Sanguine Author' appears in the 'Percy Anecdotes,' (1820–23) in the division headed "Literature." The hero is there described as "a poor clergyman in a very remote county in England," who, having "preached a sermon so exceedingly acceptable to his parishioners that they entreated him to print it," took a journey to London "to direct and superintend the great concern."

"On his arrival in town, by great good fortune, he was recommended to the worthy and excellent Mr. Bowyer, to whom he triumphantly related the object of his journey. The printer agreed to his proposals, and required to know how many copies he would choose to have struck off. 'Why, sir,' returned the clergyman, 'I have calculated that there are in the kingdom so many thousand parishes, and that each parish will at least take one, and others more; so that I think we may safely venture to print about 35,000 or 36,000 copies.' The printer bowed, the matter was settled, and the reverend author departed in high spirits to his home."

Having waited for about two months with much impatience, he wrote to Mr. Bowyer for a debtor and creditor account, and then—

"Judge of the astonishment, tribulation, and anguish, excited by the receipt of an account charging him for printing 35,000 copies of a sermon, 785*l.* 5*s.* 6*d.*, and giving him credit for 1*l.* 5*s.* 6*d.*, the produce of seventeen copies, being the whole that had been sold. This left a balance of 784*l.* due to the bookseller. All who knew the character of this most amiable and excellent printer would not be at all surprised to hear that in a day or two a letter to the following purpose was forwarded to the clergyman:—

"'Reverend Sir,—I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome in return for the liberty I have taken with you.'"

RICHD. WELFORD.

The story appears in H. Curwen's 'History of Booksellers,' p. 299, with this reference for the authority, *Aldine Magazine*, p. 50. It may be well to consult this for further information. The publisher of the sermon was "Charles" (the first bookseller of the well-known family), who died in 1742, so that the story must refer to some time earlier than that year.

ED. MARSHALL.

BOOK TERMS (8th S. ix. 341).—It is a curious thing that two well-known librarians of the British Museum, Messrs. G. F. Barwick and A. W. Pollard, some months before the appearance of my note at the above reference, endeavoured to ascertain what was understood among publishers by the terms, "half-title," "title," "head-title," and "running-title." They divided the labour of writing to some of the most distinguished printing

and publishing firms, and have kindly placed the answers at my disposal. The firms all agree in the main with the descriptions I have given in paragraph two of my note; but there are some differences which I will state. Mr. Horace Hart, Oxford University Press, says he agrees generally with the definitions given in Jacobi's 'Printer's Vocabulary,' 1888, but he says, "'Head-title' I never heard of; I suppose it means the 'drive-down' or 'drop-down' title which begins the work or the first chapter of it. 'Bastard-title' is the same as 'half-title.' 'False-title' is not in use in England [I am glad to hear this!]; but is obviously the same as 'bastard-title.'" Mr. Chas. S. Jacobi says: "'False-title' is rarely ever used, and then not by printers. I hardly know what is meant by 'head-title'; we don't use the term; 'heading' is the title to first page or chapter."

It is most extraordinary to find printers and publishers themselves all differing so much as to these terms. All I want is that for the future we may have some settled terms which shall be clearly understood without explanation. I therefore repeat the following terms in what appears to me to be their most generally accepted meaning. "Half-title" is half or a portion of the title given before the title-page or whole title. "Title" is the main title-page of a book. "Head-title" is that at the beginning of the first page or chapter. "Running-title," Mr. Chas. S. Jacobi says, "is the fixed title of the work used in headline, sometimes used instead of title of work"; or, to put it shorter, that which runs along the top of every page.

I also have an answer from Messrs. Constable, of Edinburgh; but as they attach different meanings to these words I do not think it worth while confusing the matter; and I hope, for the sake of uniformity, Scotsmen will adopt the above.

RALPH THOMAS.

SIMWNT VYCHAN (8th S. x. 333).—I read a paper before the meeting of the Library Association at Buxton in September last, in which the authorship of the Chetham broadside was for the first time ascertained, and this paper is to appear in the official organ of the Association, the *Library*. If D. M. R. will send me his address, a copy shall be sent him when it appears.

WILLIAM E. A. AXON.

Moss Side, Manchester.

"PAUL'S PURCHASE" (8th S. x. 355).—At the time D'Israeli wrote 'Amenities of Literature' the *paul*, *i. e.* paolo, was one of the silver coins current in Tuscany, and was worth about fivepence, whilst that of the Papal States was worth a trifle more—say fivepence halfpenny. The paolo was divided into ten bajocchi, and the crown, or francesconi, into ten paoli. They went out of circulation when Italy became a united kingdom. A modern writer, to express the same meaning, would write "half a franc's purchase," half a franc being the present equivalent of a paolo. *Paul* was merely the English name for the coin. Many a paul have I spent in nothing so interesting as "the old romances of chivalry." H. G. GRIFFINHOOFE.

GAULE'S 'MAG-ASTRO-MANCER' (8th S. x. 277).—Without a more intimate knowledge of the contents of the book than is given it is a little difficult to answer F. H.'s question; and, in view of its reported "fiery" character, one would be inclined to connect *Mag* with the Magi and fire-worship, and Πῦς with Πυρ=fire; but it would appear more reasonable to write *Mag* as *magis*, and Πῦς through Πυθώ (cf. *βυσσός* and *βυθός*) =Pytho or Delphi. This would produce Mag-astro-mancer=Arch-astrologer, and Πῦς-*μαντία*=Delphic tiding's bearer; or, succinctly, Oracle, in both cases. ARTHUR MAYALL.

I think the meaning of the headline of the title-page of the above book will be Πῦς (Doric) meaning what sort of, *μαντία* divination. Probably the title (if taken in its figurative sense) would be as follows: "What sort of divination. | True or False. | The | Mag-Astro-Mancer | or The | Magicall-Astrologicall Diviner | Posed and Puzzled."

JOHN RADCLIFFE.

WATERLOO MUSTER ROLL (8th S. x. 335).—Rolls of all Waterloo men are kept, "by regiments," or I had better advisedly say were kept, at the Horse Guards. HAROLD MALET, Colonel.

THE WILL OF KING HENRY VI.; "CHARE ROFED" (8th S. x. 253).—Parker's 'Glossary of Architecture,' 1845, has, *sub* "Char, or Chare":—

"The will of Henry VI. orders the chapel of his new college in Cambridge to be 'vawted and chare-roffed'; that is, the whole roof to be of wrought stone; not with ribs of wrought stone only, filled up with rough stone plastered, as was often practised. [E. J. Wilson in Glossary to Pugin's 'Specimens.'] This word may, however, perhaps mean only waggon roofed; *Chars* is a covered vehicle, the roof of which was at that time always tilted."

F. C. BIRKBECK TERRY.

The phrase "chare rofed" must mean, I think, carpenter roofed above the vaulting. We must remember that vaulted churches were not always thus roofed in Spain. Some of their great cathedrals, and especially the largest at Seville, have their stone vaults bare to the sky, as I have seen in a photograph taken on the tower. Each "severy" is very domical, and its central boss pierced, and the hole covered by a rough stone, that excludes rain while leaving free ventilation. "The walles of the same chirch" (at Cambridge), were "to be in height iiij^{xx}x fete," that is four-score and ten feet; but I doubt if they reach ninety, and the windows were finished lower than the original design implied. E. L. G.

DRYDEN'S HOUSE IN FETTER LANE (8th S. x. 212, 364).—It was not my intention to say that Thomas Otway died in "1785," but in 1685.

HENRY GERALD HOPE.

'THE SAILOR'S GRAVE' (8th S. x. 356).—The author of these lines was the Rev. Henry Francis Lyte, M.A., vicar of Brixham, Devon, who wrote "Abide with me," and other well-known hymns. They appeared in a volume published in 1833, entitled 'Poems, chiefly Religious.' I remember that soon after the loss of H.M.S. Captain the late Lord Sherbrooke, in a speech referring to that dire calamity, very appropriately quoted this poem, with the addition of another verse :—

And, though no stone may tell
Their name, their birth, their glory,
They rest in hearts that lov'd them well;
They grace Britannia's story.

Which quatrain I imagine was the composition of Lord Sherbrooke himself. C. D.

BRIGHTON : BRIGHTHELMSTONE (8th S. x. 216, 325).—Perhaps the nearest "exact" date of the change of the name of this town would be 1824, when Baxter published his 'Stranger in Brighton and Directory,' dedicating it to the king, calling it Brighton, with this explanatory foot-note :—

"Custom, although a tyrant, must generally be obeyed. In dropping the ancient name of the town Brighthelmstone and adopting that of Brighton—which we shall do in the after part of this work [throughout part i. of the 'Directory' the old name is used]—we but conform to the decree of custom."

HAROLD MALET, Colonel.

A VILLAGE COMMUNITY IN YORKSHIRE (8th S. x. 349).—Will MR. ADDY give the pronunciation of *haucer*, and also state how far the sound of the first syllable corresponds to the sound locally given to "half"? The more distinct a local similitude is, the greater the need for evidence that it is not illusory. His paper abounds in suggested questions. Did not the "good sized stones" originally mark a "balk"? If the ground is ploughed straight, such stones, if really "good-sized," would surely involve a balk. Did they not once do so; and are they not in some places to be found on balks? Many years ago, during an intimate acquaintance with practical agriculture in the West Riding of Yorkshire, I was struck with the restriction of the word "ing" to low-lying pasture fields, often liable to floods, such as could never have been cultivated. If there is a general truth in this, it may explain the use of the word for the "outling" fields, because such local conditions would generally be far from those suitable for the homestead.

W. R. GOWERS.

RICHARDSON'S HOUSE IN SALISBURY COURT (8th S. x. 173, 285, 317, 344).—MR. AUSTIN DOBSON'S interesting note, for which I thank him, has furnished the *mot de l'énigme*. Its perusal seemed to revive in my mind some half-forgotten memories, and sent me to an obscure corner of my bookshelves, in which the first edition of 'Sir Charles Grandison,' in six stout volumes, reposes in peaceful slumber. The first few pages of that work sufficed to solve the mystery. "Selby House" was the residence of the uncle and aunt under whose roof the beautiful Miss Byron spent her orphan girlhood. 'Sir Charles Grandison' was published in 1754, and it seems clear that the circle of friends who, as we learn from Miss Highmore's sketch, were in the habit of listening to the novelist whilst he read to them the MS. of 'Grandison,' were wont to playfully bestow upon their host's abode the name of the residence which had sheltered his heroine's youthful years. This explanation will, I trust, satisfy MR. FERET, who has assured me, in a private note, that he had "met with no evidence in the Court Rolls, the rate-books, or elsewhere, that Richardson's house ever bore, in the novelist's lifetime, any distinctive name." It bore, perhaps, no official designation, but fresh interest attaches to it when we know how closely, in the minds of his friends, it was associated with its owner's works.

W. F. PRIDEAUX.

Kingsland, Shrewsbury.

"PONTIFEX MAXIMUS" (8th S. ix. 429; x. 219).—In reply to the question of MR. GREENFIELD, let me translate from Larousse, 'Dictionnaire,' what is said on "Pontife":—

"There could not have been a sovereign Pontiff (Pontifex Maximus) in the Catholic Church before the end of the fourth century, since the Cæsars still retained the title when they were Christians, and the Emperor Gratian was the first who divested himself of it. We are ignorant of the year in which the Bishops of Rome picked it up from among the cast-off clothes of paganism. It was doubtless after the official abolition of the ancient form of worship, that is to say, under Justinian [A.D. 527-565], in the sixth century."

Again, I will translate a sentence from Migne, 'Nouvelle Encyclopédie Théologique,' tome ix. (Paris, 1851), where we read on p. 34, under "Théodore Ier," as follows :—

"The Council of Africa, in 646, calls Theodore, 'Summus omnium præsulum pontifex.' This is the most ancient document known which awards to the Pope the title of sovereign pontiff, yet it should be observed that from the preceding century this title must needs have been sometimes used, since Gregory the Great [A.D. 590-604] did not like it to be given him."

T. C. GILMOUR.

Ottawa, Canada.

"PINASBED" (8th S. x. 212, 320).—This word is quite unknown to me, although I well remember the "flower mosaic" alluded to. When I was a child and lived in South Northamptonshire "sights," as they were called, "came in" with the early spring. Like tops, marbles, and other childish pursuits, they had their appointed place in the

calendar, and no one thought of carrying them about at other times of the year. I know that in preparing the "sight," primrose petals were much in vogue. I have tried in vain to recollect the rhyme which used to be repeated to our elders when the "sights" were on view. The first two lines were as follows :—

Give me a pin to see my sight
All the ladies dressed in white.

Perhaps some readers of 'N. & Q.' will be able to complete the refrain. JOHN T. PAGE.

5, Capel Terrace, Southend-on-Sea.

Pin-shows or peep-shows were common in Worcestershire twenty-five years ago, where the exhibition consisted of flowers, principally daisies and buttercups, with occasionally a large and bright flower in the centre, all pressed between two pieces of glass, and wrapped in brown paper. The rhyme repeated was, "Give me a pin to stick in my chin," but why "chin" I cannot say; perhaps merely a word to rhyme with pin. The lines quoted by MR. TAYLOR, "Gowd an' silver o on a row," may have reference to the gold and silver of the daisies, which were certainly the commonest components of all our exhibitions. I never heard the word "pinaseed" used. J. H. MILTON.

When I was a child at Winterton, Lincolnshire, we used to make "peepshows" in the way described, and I think we exhibited them saying, "A pin a pin a peepshow," but without any idea of payment. J. T. F.

"FACING THE MUSIC" (8th S. ix. 168, 272, 477; x. 226, 306).—The spirit of this simile is used by John Bunyan, in the meditation "Of the Horse and Drum," in his 'Book for Boys and Girls, or Country Rhymes for Children,' published in 1686. Of the genuine Christian, he says, *inter alia* :—

Let Drummers beat the charge or what they will,
They 'll nose them, face them, keep their places still.

RICHARD LAWSON.

Urmston.

CARDINALS (8th S. x. 173).—Mr. Beck's information is interesting, but is not news, having been given long ago in Hook's 'Church Dictionary'; and Dr. Sparrow Simpson can tell us something about the cardinals in St. Paul's.

EDWARD H. MARSHALL, M.A.

VOLTAIRE AS A PREACHER (8th S. x. 333).—Full details respecting Voltaire's celebrated sermon in the parish church of Ferney, on Easter Sunday, 1768, and the complaints and correspondence which followed, will be found in his secretary Wagnière's 'Memoires sur Voltaire' (Paris, 1826), and in Voltaire's correspondence with the Bishop of Annecy, which is included in all the editions of his works. Much of this is given by Parton, in his 'Life of Voltaire,' vol ii. pp. 410, 418, 419.

Voltaire had, according to his custom on Easter Sunday, presented the blessed loaf, which he had followed in procession to the church. After it had been distributed, he had himself communicated, and immediately afterwards spoke to the congregation respecting a theft lately committed, addressing to them, according to Wagnière, "vigorous, eloquent, and pathetic remonstrances, and exhorting them to the practice of virtue." He concluded with a few words complimentary to the parish priest.

Complaint was immediately made to the Bishop of Annecy, and a correspondence ensued, in the course of which Voltaire maintained that, as Seigneur of Ferney, it was not only his right but his duty, after having communicated, to call the attention of the congregation to any thefts or any other breaches of the law which might recently have occurred. The bishop, however, was not convinced by his arguments, and forbade every priest in his diocese from confessing, absolving, or giving communion to the Seigneur of Ferney, and at the same time petitioned the king, through the Duc de la Vrillière, for Voltaire's arrest. Wagnière tells us that the Court laughed at this proceeding, and that the duke sent the bishop's letter to Voltaire; but, as it would seem from the document found by MR. ALGER, accompanied or followed by a formal censure on his conduct.

RICH. C. CHRISTIE.

VOLTAIRE ON CICERO (8th S. x. 355).—Your correspondent will find what he wants in Voltaire's preface to his tragedy, 'Rome sauvée, ou Catilina,' vol. vi. of his works, vol. v. of his 'Théâtre' (Lequien's edition, Paris, 1820), pp. 156, 157.

F. E. A. GASC.

Brighton.

JANE STEPHENS, ACTRESS (8th S. x. 315, 346, 361).—I am not aware that this lady was ever married. In my youth she kept a small tobacconist's shop at No. 39, Liverpool Road, Islington, when she was known as Miss Stephens, and was a member of Phelps's Sadler's Wells company, playing what I believe is known as general utility parts. JOHN HEBB.

Willesden Green, N.W.

"AN OFFICER AND A GENTLEMAN" (8th S. x. 235).—The citadel of Hull, built by Henry VIII. and demolished about 1862, was situated in the parish of Drypool, and the register of that parish contains entries relating to the families of the soldiers in barracks there. From 1698 to 1701 one Hugh Scot is variously described as "gentleman officer in the Barwick" (or "at the Berwick"), "officer," "gentleman, &c." It seems to be a known official description, and perhaps implies a distinction from non-commissioned officers. A question about this phrase was asked in 1st S. x. 305, but received no reply. It may be added that the

word *barwick*, *berwick*, quoted above, is almost the earliest instance of the modern "barrack" (see 'N. E. D.,' s.v.). W. C. B.

"A somewhat similar expression" frequently occurs in seventeenth century authors :—

Duke. Stay, stay, what 's he a prisoner?
Const. Yes, my lord.
Hippolito. He seems a soldier?
Bots. I am what I seem, sir, one of fortune's bastards, a soldier and a gentleman.
Duke. Well, sir, because you say you are a soldier, I 'll use you like a gentleman.—Thos. Dekker's 'The Honest Whore,' Pt. II., V. ii.

Mistress Bonavent. He seems to be a gentleman and a soldier.—James Shirley's 'Hyde Park,' II. ii.

T. R. Beaufort.

Westminster.

The First Illustrations to 'Hudibras' (8th S. x. 229, 277, 337).—Perhaps those of your correspondents who are interested in the illustrated editions of 'Hudibras' can give me some information about an old French translation I have in my possession, with the English and French on opposite pages. It bears the date, "Londres, M.DCC.LVII.," and has plates "après les dessins du fameux Hogarth," as the preface expresses it. The book was evidently considered valuable by its owner before it came into my possession, as he has written a note on the fly-leaf to say it is so scarce that it has been supposed by critics to be non-existent. It appears to be the first French translation of 'Hudibras.' A. D.

The note in the volume is, after the manner of such, misleading. The translation by John Townley was in some estimation. But two hundred copies were printed, and these have sometimes fetched high prices in public sales. The Inglis copy, in morocco, brought 8*l.* 10*s.* 0*d.* Like many other works, it has fallen into comparative disesteem, and we have within the present year bought a good copy for a few shillings.]

Dr. Anglus Costasye (8th S. x. 336).—An account of Henry Cossey, or Costesey, a Franciscan of Norfolk, is in Tanner's 'Bibl. Brit.,' under his name. A copy of his 'Lectura super Apoc.' is in Rawl. MS. C. 16, in the Bodleian Library. W. D. Macray.

"Baldeswell" (8th S. x. 356).—Mr. Walter Rye, in the *Academy* of 30 Jan., 1886, adduced twelve reasons in favour of Chaucer being a Norfolk man, the eighth being the reference to the obscure Norfolk village of Bawdeswell. In a MS. of 214 pp., called 'Lennæ Redivivæ,' by one Ben Adam (of whom I should be glad to know more), there are thirty pages referring to Lynn, and in these occur the following lines :—

Lynn had the honour to present the world
With Geoffery Chaucer, Capgrave, and the curled
Pate Allanus de Lenna, &c.

To discuss the whole question of Chaucer's connexion with Norfolk would require a fresh start under a new heading; but Prof. Skeat, in his 'Life of Chaucer,' prefixed to the 'Complete Works,' 1894, says, "It is probable that the Chaucer family came from East Anglia." James Hooper.

Norwich.

Bishops' Burial Vestments (8th S. x. 335).—But was Bishop Wilberforce buried wearing a pectoral cross? In his '*Life*' we read that his body was "vested in the robes of office," and Dr. Monsell, of Guildford, said, "I saw him.....lying in his robes, with his Garter ribbon round his neck and a cross of roses supplying the place of the well-known jewel."

I saw Bishop Wilberforce but once in his robes, when he was preaching at St. Peter's-in-the-East, Oxford, some time between 1863 and 1866, and I do not think he wore a pectoral cross. I have two photographs of him in rochet and chimera, and in one he holds a pastoral staff, but has no pectoral cross.

I think the late Bishop Christopher Wordsworth, of Lincoln, was the first Reformed bishop who wore this cross. His brother, bishop here, did not, but his successor does. I have been told that the late much lamented Archbishop Benson wore one at Truro, but did not do so as Archbishop of Canterbury.

The use of such an ornament is not confined to bishops, but allowed to abbots, and sometimes, by special permission from Rome, to canons as well.

George Angus.

St. Andrews, N.B.

"Fighting like devils for conciliation" (8th S. x. 273, 340).—The question of the authorship of the ballad in which these words occur has been already asked in 'N. & Q.,' without eliciting a response. How should it? The writer of the street ballad is generally doomed to blush, or make others blush, unknown. It remained for the writer of the music-hall inanity to bring an action for breach of copyright. The line quoted is, with its successor, worthy of a Sheridan or a Bishop Magee; but if Rhoudlum were still alive I doubt if he could tell who wrote it. It has been suggested that Lever wrote the ballad during his undergraduate career, which extended from 1822 to 1827. The fact that he quoted it in 'Harry Lorrequer,' written ten years afterwards, without claiming the authorship, does not absolutely negative the idea. But it cannot be said to support it. Killigrew.

Samuel Shepheard, M.P. (8th S. x. 276).—The elder of this name was M.P. for Newport in 1701 and for London 1705–8. He was for a time a Director of the East India Company, and at the time of his death (4 January, 1718/9) was sub-Governor of the South Sea Company. The younger sat for Malmesbury in 1701, Cambridge

town 1708–1715, when he was defeated, but seated on petition, and retained his seat till 1722. From November, 1724, till 1741 he represented the county of Cambridge, and in 1747 was again elected for the town, dying 24 April, 1748. He was a Director of the East India Company for a few years. ALFRED B. BEAVEN, M.A.

Preston.

CHALKING THE UNMARRIED (8th S. x. 113, 166).—There is a notice of Chalk-back Day in Norfolk in 'N. & Q.,' 1st S. iv. 501. An Irish custom of chalking the unmarried is noticed 2nd S. iii. 207.

W. C. B.

In the new volume of the "County Companion Series," 'Norfolk,' it is stated that a strange custom formerly prevailed at Diss during the September fair. The servants when hired were marked on their dresses with chalk, hence it was called "Chalk-back Day." I know not where the compiler of the volume from which I quote found the story; I have not met with it elsewhere.

JAMES HOOPER.

Norwich.

GOSFORD (8th S. x. 117, 172, 224, 264, 300).—I have just received a prospectus (Elliot Stock) of 'The Ancient Crosses at Gosforth, Cumberland,' by Charles A. Parker, F.S.A., in which it is stated that "the village of Gosforth (Gas-forath—the Goose-Marsh) is the centre of a district which is Scandinavian in dialect, customs, and place-names." A marsh would seem more likely in connexion with "goose" than a ford.

G. H. THOMPSON.

Alnwick.

Surely Prof. Skeat must be right in the derivation of this word. Here, in Coventry, we have no Ouseburn, but we have a Sherburn and Gosford, over which ford thousands of the citizens must have passed to witness the combat between the Dukes of Hereford and Norfolk, for the "Lists were appointed and set on Gosford Green," 21 Rich. II. (1397). JOHN ASTLEY.

DIALECT (8th S. x. 8, 82).—Mr. E. Peacock's 'Manley and Corringham' (E.D.S.) has: "Dowly, dowlish (douli) *adj.*, weak, wearied, low-spirited, sad, melancholy." The Rev. G. S. Streatfeild, in 'Lincolnshire and the Danes,' gives *dowly*, and compares it with Icel. *dáligr*, Dan. *daarlig*, bad, wretched (of a person).

F. C. BIRKBECK TERRY.

THE FOLK-LORE OF FILATURES (8th S. ix. 324; x. 261, 325). — MR. JEAKES will doubtless remember the scarlet thread of Zarah, mentioned in Genesis. Dr. MacLeod wrote a book for children, many years ago, called 'The Gold Thread,' on the back of which is stamped a design, showing a hand coming out of the clouds and dropping a golden thread, one end of which is retained, down to the earth. The idea is fanciful, but so exactly in accordance with the theories expressed at the first reference as to be worth citing. Sir Francis Doyle's 'The Red Thread of Honour,' dealing with an incident in the conquest of Sindh, supplies these points:—

> Still when a chief dies bravely,
> We bind with green *one* wrist—
> Green for the brave, for heroes
> *One* crimson thread we twist."

The poem, however, proceeds to show that the "Franks" in this case were decreed by the hill-men a crimson thread round each wrist, as an indication of their very exceptional heroism. May I suggest that the designs of clan tartans—not to say the filatures of fillibegs—are possibly within the scope of the subject?

ARTHUR MAYALL.

THE GRACE DARLING MONUMENT (8th S. ix. 486; x. 53, 118, 141).—A bulletin of 1 October (Old Style), in the *Novoe Vremya*, refers to the exceptionally mild September which we have enjoyed at St. Petersburg this year, and mentions as very noteworthy that quite at the end of the month (viz., on 12 October, New Style) several sorts of stock roses (including the beautiful "Grace Darling" variety*) were again in bloom. Thus, by foreign gardeners in far-off lands, is this plucky woman's memory unconsciously fostered, whilst at home her tomb seems, by all accounts, to have been much neglected. Yes, strange indeed are the ups and downs and the peregrinations of names once famous. An old Finnish woman, who was visiting in our kitchen lately, was heard to say in Russ, on rising to leave, "Why, where ever did I put my *talma*?" an inquiry which led to the due production of an astonishing snuffy old nondescript upper garment. Shade of Talma, thou great tragedian! In such fashion is thy once honoured name immortalized! Thus quaintly falls thy once coveted mantle on the skinny, shivering shoulders of an old mumbling, grumbling Finnish scarecrow from the shores of the distant Baltic! Happier far the fate of Grace Darling, whose memory lingers on in the name of a beautiful and hardy flower, bravely blooming and shedding its prolonged fragrance at the very threshold of grim, icy winter—typical, in a way, of woman's sweet and courageous self-forgetfulness in the hour of danger!

H. E. MORGAN.

St. Petersburg.

"FLOWER OF THE WELL" (8th S. x. 357).—The use of this expression, as given in 'N. & Q.,' is unusual, and one may hope that additional light will be thrown on it. Among the Scottish peasantry it had quite a different meaning, and was connected with archaic well-worship. The

* A name doubtless given in England.

custom prevailed of going at a very early hour on New Year's morning to get a pailful of water from a neighbouring spring. The maidens of the farm had a friendly rivalry as to priority. Whoever secured the first pailful was said to get the *flower* of the well, otherwise known as the *ream* or *cream* of the well. On their way to the spring they commonly chanted the couplet—

The flower o' the well to our house gaes,
An' I 'll the bonniest lad get,

in allusion to the belief that to be first at the well was a good omen of the maiden's matrimonial future. J. M. MACKINLAY, F.S.A.Scot.

Glasgow.

Would this, that I get out of the 'Graphic and Historical Illustrator,' edited by E. W. Brayley, 1834, have anything to do with ST. SWITHIN'S question?—

"*Well Flowering.*—At the village of Tissington, near Ashborne, in Derbyshire, the custom of well flowering is still observed on every anniversary of Holy Thursday. On this occasion the day is regarded as a festival, the villagers array themselves in their best attire, and keep open house for their friends. All the wells in the place, which are five in number, are decorated with wreaths and garlands of newly gathered flowers disposed in various devices. Boards are sometimes used, cut into different forms, or figures [these might have been the *Toies* mentioned], and then covered with moist clay, into which the stems of the flowers are inserted to preserve their freshness, and they are so arranged as to form a beautiful mosaic work. When thus adorned, the boards are so disposed at the springs that the water appears to issue from amidst beds of flowers. There is a band of music."

ALFD. J. KING.

101, Sandmere Road, Clapham, S.W.

JAMES MOULD (8th S. vii. 207).—It appears that Mrs. Sarah Mould, a native of Africa, and the widow of James Mould, Governor of Cape Coast Castle, was married in 1807, at that station (according to the rites and ceremonies then in force in that part of Western Africa), to Joseph Dawson, and by him had issue four children. The said Joseph Dawson in early life went as surgeon to Africa; he there became a merchant, and ultimately Governor of Cape Coast Castle. His will, dated Cape Coast Town, Africa, 28 Feb., 1825, was duly proved in the Prerogative Court of Canterbury. Mrs. Dawson and the children survived the testator, who died at Lisnamorro House, Londonderry, 7 Jan., 1832 (John Haggard, LL.D., 'Reports of Cases determined in the Ecclesiastical Courts at Doctors' Commons,' vol. iv., 1832, p. 377). DANIEL HIPWELL.

THE FIRST ENGLISH SATIRIST (8th S. x. 356).—Certainly there were earlier English writers of satire than worthy Bishop Hall. Did not Wolsey wax very wroth at the caustic satire of John Skelton, priest of Diss? Of him an old critic—Webbe—says, "He was doubtless a pleasant conceited fellow, and of a very sharp wit, exceeding bold, and would rip to the very quick where he once set hold."

It is much to be wished that we could have a reissue of Dyce's 'Skelton' (2 vols. 1843), for the old satirist deserves, for many reasons, a wider recognition than he has yet received. I think it would not be difficult to give a considerable list of English writers of satire before Hall; Piers Plowman teems with satiric touches.

JAMES HOOPER.

Norwich.

ASSIGNATS (8th S. x. 370).—MR. WOODALL will find the literature of assignats, genuine and forged, in the back volumes of 'N. & Q.'; notably in 1st S. xi. 444, 515; 2nd S. vi. 134, 255; vii. 16; viii. 314; x. 521; 3rd S. vi. 217; vii. 270; 5th S. xi. 234; 7th S. iv. 274, 397. Some of the forged assignats were printed upon paper made at Haughton Mill, on North Tyne, a few miles from Hexham; others upon paper manufactured at Langley Mill, near the City of Durham. Of these there is an interesting account in the *Monthly Chronicle of North-Country Lore and Legend* for 1888, p. 61. An assignat in my possession has the warning against forgery at the top, with an all-seeing eye in the centre. The body of the document reads:—

Loi du 4 Janvier 1792, l'an 4. de la Liberté
DOMAINES NATIONAUX
Assignat de
VINGT-CINQ SOLS.
8ie 878e Hervé.

At the foot, between the series number and the signature, stands the Gallic cock with shield and staff, from which latter flows a pennant (over the bird) inscribed "La Liberté ou la Mort." Beneath the cock, and forming part of the lower border, is the value, repeated, "25 Sols," and the engraver's mark, "J. T. Droz, fecit." Two circles, one on each side of the words "Assignat de," contain embossed devices, now undecipherable, but at the top of the right-hand circle can be read "République Française," and at the foot "Le 2 7bre 1792," while at the bottom of the left-hand circle I can make out the words "L'an 4 de la Liberté." The engraved portion measures $3\frac{7}{8}$ inches across, and $2\frac{3}{8}$ inches from top to bottom.

RICH. WELFORD.

JOHANNES CUYPERS (8th S. x. 315, 386), who worked at the Hague, so far as is known, all his life, was born in 1724, and died in 1807. He was the most prolific of the Dutch violin makers, but not by any means the best, and his work, though sound, lacks high finish and much character. His instruments are usually covered with varnish of a hard-looking yellow or brown colour, and the general principle of their construction is excellent, so that many of them have a very good tone.

ARTHUR FREDERICK HILL.

Miscellaneous.

NOTES ON BOOKS, &c.

Advice to a Son. By Francis Osborne. With Introduction and Notes by his Honour Judge Edward Abbott Parry. (Nutt.)

UNTIL, in his commendable zeal for all of kin with delightful Dorothy Osborne, his Honour Judge Parry took charge of Francis Osborne, that worthy seemed to have fallen on evil times. After winning the enthusiastic admiration of the young scholars of Oxford and the affectionate appreciation of Pepys and securing for its author the friendship of Hobbes, Osborne's 'Advice to a Son,' and his writings generally, fell into contempt. Swift derided Osborne as one who, affecting the phrases in fashion at Court in his day, soon became either unintelligible or ridiculous; and Johnson, in answer to the commendations of Boswell, declared Osborne "a conceited fellow," and opined that were "a man to write so now, the boys would throw stones at him." Extending over Osborne his shield, Judge Parry has issued a new edition of the work by which, practically, alone Osborne is known. For this we are grateful. It still moves in us some astonishment when we learn that in the days of Pepys Osborne's 'Advice to a Son,' Browne's 'Religio Medici,' and Butler's 'Hudibras' were the three most popular books. Still, affected and conceited as is Osborne, and commonplace as he sometimes shows himself, he has a message of a sort, and his book abounds in quaintnesses in which the present generation may find amusement or pleasure. We of to-day find instruction or delight in many works that failed to commend themselves to the scholars of the last. It may almost be held that in very many cases a period of neglect interposes between the recognition accorded a man by his associates and that subsequent times have in store for him. That period Osborne has survived, and he is now likely to receive justice. We are not disposed to rate him with Browne or Butler, or, indeed, to put him very high. We have, none the less, read him with much pleasure, been amused at his cynicism, and found some of his phrases very happy. Two men less in accord than Osborne and Milton cannot easily be imagined, yet we find points of contact between the two. Osborne's "Love and Marriage" is the part of the volume to which the reader will probably turn, and the shrewd, selfish, mercenary counsels therein contained will commend themselves to many. We could quote, did space admit, abundant passages, wise in themselves, and well, if quaintly, spoken. We thank Judge Parry for his reprint, which has introduced us to a very noticeable individuality.

The Life of Sir Kenelm Digby. By One of his Descendants. (Longmans & Co.)

AUTHOR, diplomatist, naval commander, philosopher to a certain extent, adventurer, romancer—and shall we say charlatan?—Sir Kenelm Digby arrests attention in many regards, and commands admiration in some. His sustained friendship with Ben Jonson is perhaps the most satisfactory aspect of his character, his pursuit and ultimate capture of the fair Venetia Stanley the most interesting. He is, of course, in spite of his tergiversations in matters of religion, for which there is excuse, and his indifference to truth, in which he does not stand alone, an ancestor of whom to be proud—none the less proud, perhaps, because of a slight infusion of madness. There is, accordingly, no need for surprise that a late descendant should have been moved to write his life, for the earlier and more stimulating portion of which abundant materials already accessible exist in his 'Private Memoirs.' Though careful for the fame of his ancestors, a "descendant" undertakes what may be considered a vicarious rehabilitation of Sir Kenelm through his wife. As one of the latest writers concerning the 'Private Memoirs' says, a great part of them are occupied with an elaborate justification of his conduct in pardoning her premuptial indiscretions. The "descendant" is more anxious to whitewash Lady Venetia than to accept implicitly all that her husband said about her. After Sir Kenelm's but half-successful irruption into the Mediterranean but four years of domestic happiness were left him. His latest biographer is unable to tell us whether during that period Lady Venetia was accepted at Court. Her premature death—she was only in her thirty-third year when she was found dead in her bed, leaning her head, like Juliet, upon her hand—begot some suspicion of poisoning, and led to an inquest. Concerning the devotion to her of Sir Kenelm, in spite of the fact that he was three years her junior, no doubt was ever expressed. So enamoured was he of her beauty that he is said "to have attempted to exalt her charms and preserve her health by a variety of whimsical experiments." One of these consisted in feeding her upon capons nourished on the flesh of vipers. Finding her health fail, he tried to restore it with snail-soup, a remedy for consumption the belief in which is not yet entirely exploded. All was vain, however; the fair, sweet creature—whose eulogy Ben Jonson has sung, but who, if authority may be trusted, was less renowned for brilliancy of parts or scrupulous virtue than for beauty—died, and her husband found what consolation he might in writing to her memory some of the worst verses that uxoriousness and grief have ever dictated. We cannot follow the "descendant" in his account of the strange and chequered career of Sir Kenelm. The story will bear retelling, and the fresh record may be recommended to perusal. It was the good fortune of Sir Kenelm and Lady Digby to be painted again and again by Vandyck. Among the illustrations which add greatly to the attractions of a handsome volume are portraits by Vandyck of Sir Kenelm and Lady Venetia, reproduced, by permission, from pictures at Windsor Castle; one of Sir Kenelm, by Cornelius Janssen, after the disconsolate husband let his beard grow as a sign of mourning; a view of the house of Sir Kenelm; and a portrait of Sir Everard Digby, the father, to whose crime and punishment there are allusions, though its nature is not specified.

Turkish Fairy Tales and Folk-Tales. Translated from the Hungarian Version by R. Nisbet Bain. (Lawrence & Bullen.)

THESE stories, collected from the mouths of Anatolian peasants by the Hungarian *savant* Dr. Ignatius Kunos, and now rendered into English, are a welcome addition to the stock of the folk-lorist, and have value also as constituting a delightful and handsomely illustrated gift-book. They have many things in common with Russian folk-lore, notably the use to which the bones of chickens are put. They also, in their employment of supernatural machinery, are distinctly Oriental. One of the most curious creatures is the Afreet, whose mouth is so huge that when one lip covers the earth the other sweeps the sky. Very quaint are, moreover, the stories of devils, who, as a rule, are far less black than they are generally painted, and are, indeed, scarcely to be regarded as bad fellows at all. Quite amenable are they to human compliment, and those who accost them civilly have no cause for fear. Much of the imagery is of a kind we have regarded as Persian, and peris and faces beautiful and bright as the moon are frequently encountered. Very quaint and jocose are often the beginnings and the endings of the stories:

for instance, 'The Enchanted Hog' begins "Once upon a time, a long time ago, when fleas were shod with ninety and nine pieces of iron, and flew up into the sky to fetch us down fairy tales," &c. 'The Magic Turban,' meantime, ends: "They made a great banquet, at which they feasted forty days and forty nights with one another [a customary duration of festivities]. I also was there, and I begged so much pilau from the cook, and I got so much in the palm of my hand, that I limp to this day." In one of the stories we have a cinder youth in place of a cinder maiden. 'The Piece of Liver' is a curious narrative in the style of a well-known English folk-tale, "Stick will not beat dog," &c. At the close are a few Roumanian fairy tales of much poetry and beauty. The book is charmingly illustrated by Colin Lovetios.

Australian Legendary Tales. Collected by Mrs. K. Langloh Parker. (Nutt.)

These folk-lore tales of the Noongahburrahs, ushered in by a sympathetic introduction by Mr. Andrew Lang, have an originality and value, and let us say a pathos, all their own. They are dedicated to Peter Hippi, the king of that race, and constitute the first attempt to deal with its folk-lore. They include, as Mr. Lang points out, many ætiological myths, explanatory of the markings and habits of animals, the origin of constellations, and so forth. Very remarkable are the transformations depicted, and the picture of the "black fellow," with his hard struggle for existence, his innumerable enemies, and his superstitious fears, is no less touching than characteristic. A new mine of stories is opened out for children, who will be delighted with the adventures. For those of larger growth they have a deeper significance. The designs, from the sketch-book of an untaught Australian native, drawn with ink and a pointed stick, constitute a very noteworthy and attractive feature.

Hampton Court. By William Holden Hutton, B.D. Illustrated by Herbert Railton. (Nimmo.)

The 'History of Hampton Court Palace' of Mr. Ernest Law—to the merits of which we have thrice borne witness, on the appearance of three successive volumes—leaves little for any subsequent historian or antiquary to glean. With commendable generosity, Mr. Hutton avows, concerning his predecessor, that "there is not a source of information which he has not studied, there is no memory which he has not appreciated and preserved." In behalf of his work Mr. Hutton scarcely claims more than that it is a recreation of a College Don. He is a fellow of St. John's College, and as whilom an occupant, for too short a period, of the fairest rooms in that delightful seat, we can understand the charm exercised over him by the attractions (kindred in a sense) of Hampton Court. Untiring in his admiration for the galleries and gardens of Hampton Court, Mr. Hutton has been a constant visitor. His latest visit has been paid in the inspiring companionship of Mr. Herbert Railton, with whom he has visited "curious nooks, quaint byways, courts in which a stranger's footfall rarely sounds." The result of this study of the building is the volume before us, giving a pleasing and very readable account of the features and the history of the place, illustrated by forty-three designs of Mr. Railton's delicate and exquisite workmanship. The volume due to this combination is not without distinct scholarly and historical value, and is a delightful souvenir of the place. Its designs will specially commend it to all who love a spot in its combination of beauties unapproached, if not unapproachable. Concerning the historical treatment we find little to say, except that the writer is at considerable pains to oppose the view, Whig in origin, that is taken of William III., and to paint that monarch as, in matters of morality, a not unworthy successor to Charles II. and James II. We have read the whole with much interest, and have only to point out a solitary mistake, sufficiently obvious, where the visit of Paul Hentzner, the German lawyer, to England is assigned to 1698 instead of to a century earlier. With regard to the views of the spot and the general execution of the volume we speak with unreserved eulogy. A daintier and more desirable volume, in its class, Mr. Nimmo, prodigal in good works, has rarely given us.

Mr. H. Frowde has issued the *Thumb Pilgrim's Progress*, a marvellous little work, in which, on eight hundred diminutive pages of the Oxford india paper, the entire work of Bunyan is printed, with illustrations. The type is admirably clear and legible, and the work, which is issued in different bindings, is a little artistic marvel.

The *Journal of the Ex-Libris Society* gives an account of the recent dinner to Sir Arthur Vicars, Ulster King of Arms, the president of the Society, and under the heading 'Modern Book-plate Designers' illustrates the work of Mr. W. F. Hopson, of New Haven, Connecticut. Mr. Walter Hamilton writes on 'The Book-plate of the Bastille,' a scarce plate, for which so much as 25*l.*, has been demanded. Stamp collectors must see to this; their pre-eminence in mania is being assailed.

An exhibition of Chinese and other Buddhistic gods is being held at the Caxton Head, in Holborn. An illustrated Catalogue of the 212 lots has been issued by the Tregaskises. The occasion has unusual interest.

Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Contributors will oblige by addressing proofs to Mr. Slate, Athenæum Press, Bream's Buildings, Chancery Lane, E.C.

W. P. P. ("The Death of Nelson").—The song is assigned to Arnold in the 'Universal Songster.' The name, however, probably in this case, as in others, refers to the writer, not the composer. Dr. Samuel Arnold, whose name appears in Grove's 'Dictionary of Musicians' and the 'Dict. Nat. Biog.,' was dead at the time of the battle of Trafalgar. His son Samuel James, also mentioned in the 'Dict. Nat. Biog.,' was alive, and is probably responsible for the lines. The music has been attributed to Braham.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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The ATHENÆUM for November 7 contains Articles on

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